

Stcherbatsky The Conception Of Buddhist Nirvana

In arriving at the heart of Buddhist philosophy, Nolan Pliny Jacobson attempts to eliminate some of the confusion in the West (and perhaps in the East as well) concerning the Buddhist view of what is concrete and ultimately real in the world. Jacobson presents Nāgārjuna, the Plato of the Buddhist tradition, as the major exemplar of the Buddhist expression of life. In his comparison of Buddhism and Western theology, Jacobson demonstrates that some efforts in Western religious thought approach the Buddhist empirical stance.

Seeks To Trace The Growth Of The Buddhist Community, To Indicate Its Relation To The World Of Hindu And Non-Hindu Society And To Follow The Rise And Development Of The Doctrines From Their Legendary Origin Into The System Which Has Spread Over A Great Part Of Asia. This Reprint Of The Work Originally Published In London In 1933, Contains 19 Chapters, 2 Appendices, 4 Plates, Bibliography And Index.

The author of this volume, an accomplished philologist, historian and philosopher, analyzes the relevant earlier and later texts and traces the epistemological foundations of Pali canonical thought from the Vedic period onwards. Originally published in 1963, it sheds new light on later developments and elucidates from the Indian point of view some of the basic problems of the conflict between metaphysics and logical and linguistic analysis.

If Buddhism denies a permanent self, how does it perceive identity? According to Buddhist texts, the entire universe, including the individual, is made up of different phenomena, which Buddhism classifies into different categories: what we conventionally call a "person" can be understood in terms of five aggregates, the sum of which must not be taken for a permanent entity, since beings are nothing but an amalgam of ever-changing phenomena. Although the aggregates are only a "convenient fiction," the Buddha nevertheless made frequent use of the aggregate scheme when asked to explain the elements at work in the individual. In this study Mathieu Boisvert presents a detailed analysis of the five aggregates (pañcakkhandhā) and establishes how the Theravāda tradition views their interaction. He clarifies the fundamentals of Buddhist psychology by providing a rigorous examination of the nature and interrelation of each of the aggregates and by establishing, for the first time, how the function of each of these aggregates chains beings to the cycle of birth, death and rebirth — the theory of dependent origination (paṭiccasamuppāda). Boisvert contends that without a thorough understanding of the five aggregates, we cannot grasp the liberation process at work within the individual, who is, after all, simply an amalgam of the five aggregates. The Five Aggregates represents an important and original contribution to Buddhist studies and will be of great interest to all scholars and students of Buddhism.

The Conception of Buddhist Nirvāṇa By Th. Stcherbatsky Madhyamakakārikā Motilal Banarsidass Publ.

The Indian philosopher Acharya Nagarjuna (c. 150-250 CE) was the founder of the Madhyamaka (Middle Path) school of Mahayana Buddhism and arguably the most influential Buddhist thinker after Buddha himself. Indeed, in the Tibetan and East Asian traditions, Nagarjuna is often referred to as the "second Buddha." His primary contribution to Buddhist thought lies in the further development of the concept of sunyata or "emptiness." For Nagarjuna, all phenomena are without any svabhava, literally "own-nature" or "self-nature," and thus without any underlying essence. In this book, Jan Westerhoff offers a systematic account of Nagarjuna's philosophical position. He reads Nagarjuna in his own philosophical context, but he does not hesitate to show that the issues of Indian and Tibetan Buddhist philosophy have at least family resemblances to issues in European philosophy.

Originally published in 1962. This book discusses and interprets the main themes of Buddhist thought in India and is divided into three parts: Archaic Buddhism: Tacit assumptions, the problem of "original Buddhism", the three marks and the perverted views, the five cardinal virtues, the cultivation of the social emotions, Dharma and dharmas, Skandhas, sense-fields and elements. The Sthaviras: the eighteen schools, doctrinal disputes, the unconditioned and the process of salvation, some Abhidharma problems. The Mahayana: doctrines common to all Mahayanists, the Madhyamikas, the Yogacarins, Buddhist logic, the Tantras.

The Ways and Power of Love was originally published in 1954 when Pitirim Sorokin was in the twilight of his career and leading the Harvard Research Center in Creative Altruism. His elaborate scientific analysis of love with regard to its higher and lower forms, its causes and effects, its human and cosmic significance, and its core features constitutes the first study on this topic in world literature to date. Sorokin was the one absolutely essential twentieth-century pioneer in the study of love at the interface of science and religion. Bringing The Ways and Power of Love back into print allows a new generation of readers to appreciate Sorokin's genius and to move forward with his endeavor at a time when civilization itself continues to be threatened by a marked inability to live up to the ideal of love for all humankind. It is certainly right to hope, with Sorokin, that progress in knowledge about love can move humanity forward to a better future. Turning the sciences toward the study of love is no easy task, but it can and must be done.

This short treatise explains in detail the principle of Radical Pluralism which asserts that the elements alone are realities while every combination of them is a mere name covering a plurality of separate elements. The principle has been elucidated by its contrast with Arambhavada which maintains the reality of the whole as well as of the elements and with Parinama-vada which ascribes absolute reality to the whole. The work is divided into sixteen sections dealing with Skandhas, Ayatanas, Dhatus, Elements of mind, Pratityasamutpada, Karma, Impermanence in Sankhya-Yoga, Theory of Cognition, Pre-Buddhaic Buddhism etc. It has two appendices dealing with the views of Vasubandhu on the fundamental principles of Sarvastivada and the classification of all elements of existence according to the Sarvastivadins. The two indices appended to the work record proper names and Sanskrit terms occurring in the work.

Spanning thirty years of intensive research, this book proves what many scholars could not explain: that today's Western world must be considered the product of both Greek and Indian thought—Western and Eastern philosophies. Thomas McEvilley explores how trade, imperialism, and migration currents allowed cultural philosophies to intermingle freely throughout India, Egypt, Greece, and the ancient Near East. This groundbreaking reference will stir relentless debate among philosophers, art historians, and students. Early Buddhist Metaphysics provides a philosophical account of the major doctrinal shift in the history of early Theravada tradition in India: the transition from the earliest stratum

of Buddhist thought to the systematic and allegedly scholastic philosophy of the Pali Abhidhamma movement. Entwining comparative philosophy and Buddhology, the author probes the Abhidhamma's metaphysical transition in terms of the Aristotelian tradition and vis-à-vis modern philosophy, exploits Western philosophical literature from Plato to contemporary texts in the fields of philosophy of mind and cultural criticism.

Study based on Pudgalviniśāca, part of Abhidharmakośa of Vasubandhu; includes text also.

Buddhist logic reveals itself as the culminating point of a long course of Indian philosophic history. Its birth, its growth and its decline run parallel with the birth, the growth and the decline of Indian civilisation. The time has come to reconsider the subject of Buddhist logic in its historical connections. This is done in these two volumes. In the copious notes the literary renderings are given where needed. This will enable the reader to fully appreciate the sometimes enormous distance which lies between the words of the Sanskrit phrasing and their philosophic meaning rendered according to our habits of thought. The notes also contain a philosophic comment of the translated texts. The first volume contains a historical sketch as well as a synthetical reconstruction of the whole edifice of the final shape of Buddhist philosophy. The second volume contains the material as well as the justification for this reconstruction. Content Preface, Abbreviations, Introduction, Part I - Reality and Knowledge (pramāṇya-vāda), Part II-The Sensible world, Ch. 1 The theory of Instantaneous being (kṣanika-vāda), Ch. II Causation (pratitya-samutpada), Ch. III. Sense-Perception (pratyakṣam), Ch. IV - Ultimate reality (paramartha-sat), Part III-The constructed world, Ch. I-Judgment, Ch. II - Inference, Ch. III - Syllogism (pararthanumanam), Ch. IV. Logical Fallacies, Part IV - Negation, Ch. I-The negative judgment, Ch. II. - The Law of Contradiction, Ch. III-Universals, Ch. IV. Dialectic, Part V-Reality of the External World, Conclusion, Indices, Appendix, Addenda et corrigenda. Preface, Appendices, Indices, Errata.

NIRVANA THE HIGHEST HAPPINESS is the fruit of a lifetime of meditation, and contemplation of Buddhist questions. Written in a lucid style, this book covers all the major aspects of Buddhism such as karma, meditation, the illusion of 'I', the belief in a Creator-God, the personality of the Buddha, Ambapali, Angulimala, sincere friendship, the power of paritta chanting, our debt of gratitude to our parents and Nirvana. Did the Buddha condone or condemn meat eating? There is abundant evidence that the Buddha, when he was a man of advanced years, denounced the practice of meat eating. That is the message for posterity from the Mahāparinirvāna Sūtra and the Lankavatāra Sūtra (a Mahāyāna text). Vegetarianism springs from the purified inner states of loving-kindness (Metta) and compassion (Karuna). Weeraperuma has beautifully restated in his own words the 41 verses of the Khaggavisāṇasutta wherein the Buddha stressed the importance of leading a solitary life --- "One must be alone, like the horn of a rhinoceros". Freed from all attachments, the highest happiness of Nirvana is attainable right here and now, in this very life itself.

Guang Xing gives an analysis of one of the fundamental Mahāyāna Buddhist teachings, namely the three bodies of the Buddha (the trikāya Theory), which is considered the foundation of Mahāyāna philosophy. He examines how and why the philosophical concept of three bodies was formed, particularly the Sambhogakāya, which is the Buddha to be worshipped by all Mahāyānists. Written in an accessible way, this work is an outstanding research text for students and scholars of Mahāyāna Buddhism and anyone interested in Buddhist philosophy.

This book is a coverage of the Mahāyāna Buddhist logic of the school of Dignāga. It is in fact the most important work on Buddhist logic ever published. A classic of oriental research, it is founded on a thorough study of original Indian and Tibetan compositions by the great Buddhist logicians. The author was one of the leaders of the St. Petersburg school that did monumental work in the field of Indology during the first quarter of this century.

The Conception of Buddhist Nirvana provides an English Translation of Nagarjuna's chapters on Causality and Nirvana and Chandrakīrti's comprehensive commentary on the Sanskrit Text and presents a rare exposition of the Madhyamaka Dialectic. The book is edited by Jaideva Singh with an exhaustive introduction, containing the historical background of the Madhyamaka philosophy, a lucid exposition of its merciless logic, an admirable presentation of its uncanny metaphysics and a systematic account of its soteriology and Buddhology. The editor has also provided an Analysis of Contents and has added those portions of the text and the Sanskrit commentary on the basis of which Stcherbatsky wrote out his book. This will enable the reader to make a comparative study of Stcherbatsky's version with the Original Sanskrit.

This book offers a systematic analysis of one of the most important concepts characterizing the Yogācāra School of Buddhism (the last creative stage of Indian Buddhism) as outlined and explained in one of its most authoritative and influential texts, Lankavatāra-sūtra. Compiled in the second half of the fourth-century A.D., this sūtra not only represents a comprehensive synthesis of both early and late religio-philosophical ideas crucial to the understanding of Buddhism in India, but it also provides an insight into the very early roots of the Japanese Zen Buddhism in the heart of the South Asian esotericism. The first part of the book outlines the three-fold nature of Being, as conceptualized in Buddhist metaphysics. The author uses an interpretive framework borrowed from the existentialist philosophy of Heidegger, in order to separate the transcendental Essence of Being from its Temporal manifestation as Self, and from its Spatial or Cosmic dimension. The second part clarifies the Buddhist approach to knowledge in its religious, transcendental sense and it shows that the Buddhists were actually first in making use of dialectical reasoning for the purpose of transcending the contradictory dualities imbedded in the common ways of perceiving, thinking, and arguing about reality.

Breaks through the cultural barriers between Western, Indian, and Chinese philosophy and demonstrates that despite considerable differences between these three great philosophical traditions, there are fundamental resemblances in their abstract principles.

This book brings important new dimensions to the interface between contemporary Western science and ancient Eastern wisdom. Here for the first time the concepts and insights of general systems theory are presented in tandem with those of the Buddha. Remarkable convergences appear between core Buddhist teachings and the systems view of reality, arising in our century from biology and extending into the social and cognitive sciences. Giving a cogent introduction to both bodies of thought, and a fresh interpretation of the Buddha's core teaching of dependent co-arising, this book shows how their common perspective on causality can inform our lives. The interdependence of all beings provides the context for clarifying both the role of meditative practice and guidelines for effective action on behalf of the common good.